CATHOLIC TEMPERANCE

By C. P. BARON,
Pastor of St. Martin's Church,
Yorkville, Ind.

Author of
"GOSPEL AND GOSSIP,"
"AMONG ROBBERS,"
"CATHOLICS AND PROHIBITION."
Forty Thousand Copies Sold.

"Let them (priests) never cease to cry out boldly against drunkenness and whatever leads to it."—Third Plenary Council of Baltimore, 1884-'85.

Price per copy, postpaid, 5 cents.
Liberal discount in quantities.

AMERICAN ISSUE PUBLISHING COMPANY,
WESTERVILLE, OHIO

August. 1913.

"Let pastors do their best to drive the plague of intemperance from the fold of Christ by assiduous preaching and exhortation, and to shine before all as models of abstinence."

Leo XIII., Letter of March 27, 1887.

Catholic
Church Total Abstinence League
S. 10 '15

HV5186
.B3

"Nor florid prose, nor honied lies of rhyme,
Can blazon evil deeds, or consecrate a crime."—Byron.

1. INTRODUCTORY.

Whoever is interested in the welfare of man and the salvation of souls, must be interested in temperance. This booklet is written in the hope of effecting a better mutual understanding between Catholics and non-Catholics on the temperance question.

Most people want what is right and here, as in everything else, good people ought to find a way of co-operating. "The children of this world are wiser in their generation than the children of light."—Luke 16:8. The "children of this world" rule, because they are united; but "the children of light" do not rule, because they do not work together.

Christ says, "He that is not against you, is for you."—Mark 9:39; and by his own example he taught us to befriend not only those who are with us, but also those who are not against us.

2. MEANING OF TEMPERANCE.

I have witnessed long-winded and learned discussions on the original meaning of the word "Temperance," as if its present popular use were a veritable calamity. Temperance in the catechism sense means, "One of the Cardinal Virtues (Wisdom 8:7), which restrains our sensual inclinations and desires, that they may not lead us from virtue." —Deharbe. Temperance in another sense is defined: "Abstinence from the use or pursuit of anything in-

jurious to moral or physical well-being." — Cent. Dict. and Ency.

In the Standard Dictionary we find this definition: "In a more recent and generally accepted sense, the principle and practice of total abstinence from intoxicating beverages." St. Thomas wrote: "There are things contrary to a good condition of life, and the temperate man does not use these in any measure, for this would be a sin against temperance."—Sum. Theol. Ques. CXLI, Art. 6.

Kind reader, what folly to niggle and quarrel about definitions and trifles, while tens of thousands that could be saved by united effort, each year go down to ruin through drink!

---

3. CATHOLIC AND PROTESTANT PRINCIPLES AND PRACTICE.

Protestants have preached for twenty-five years, that "the beverage liquor traffic can never be legalized without sin," and most of them exclude liquor dealers from church membership. Would to God they had always faithfully lived up to their profession. Occasionally I have pinned my faith to some non-Catholic temperance leader, to find later that his practice did not harmonize with his profession. A large proportion of them, no doubt, have been and are faithful to their temperance professions; and some of them have suffered financial loss, social ostracism and political death, rather than compromise principle. All honor and credit to these heroes.

To excuse their own negligence, Catholics some-

times accuse Protestant temperance workers of Pharisaism, saying that temperance constitutes their whole religion, and that they look upon vices and crimes not directly related to temperance, as negligible peccadillos. Be this as it may, it cannot serve us an excuse for our remissness in temperance work; for we shall be judged by Jesus Christ, not according to what Protestants may or may not do, but according to the Gospel. Furthermore alcoholism is unceasingly turning so many of our own into criminals of the worst kind, that it behooves us to strike our own breast rather than throw stones at any outside sinner.

Catholics, while insisting that drinking and the drink traffic are not intrinsically wrong, have deplored and condemned the drink abuse as much as any one else.

On March 27, 1887, Pope Leo wrote Archbishop (then Bishop) Ireland: "For it is well known to us how ruinous, how deplorable, is the injury, both to faith and to morals, that is to be feared from intemperance in drink. Nor can we sufficiently praise the prelates of the United States, who recently, in the Plenary Council of Baltimore, with weightiest words condemned this abuse, declaring it to be **a perpetual incentive to sin and a fruitful root of all evils,** plunging the families of the intemperate into direst ruin, and **dragging numberless souls down into everlasting perdition."**

The Third Plenary Council of Baltimore (1884-'85), as Pope Leo puts it, "with weightiest words

condemned this (drink) abuse," and decreed: "Let them (Catholic saloon-keepers) choose a more honorable way of making a living."

The "Pastoral Letter of the Bishops in the First Plenary Council of Quebec" said: **"It has above all been realized that the evil should be attacked in its source, namely, that the traffic in intoxicating liquors should be suppressed** (prohibited), or where that is not possible, at least restricted and more severely controlled."

Our laws, principles and resolutions are all right, but, wrote Bishop Watterson of Columbus, Ohio, to his priests, March 1, 1894, anent the subject under consideration: "What is the use of resolutions and commendations unless we give them force and efficacy?" People judge us by results. Christ said, "Every good tree bringeth forth good fruit." "By their fruits you shall know them."—Matt. 7:17, 16. Thousands of patriotic Americans look upon Catholic progress as a calamity-boding misfortune, and with all their might oppose the Church, solely because of our complicity with the un-American and anti-American liquor traffic. A certain zealous priest wrote me: "Such aiding of a disreputable business makes nothing less than a mockery of prayers for the 'exaltation of holy Mother Church.'" While this may be an exaggeration, the conviction is, in my opinion, shared by numberless conscientious Catholics throughout the land. "It is not," wrote Dr. Brownson, "the invincible logic of Catholics, but their pure and noble example in fulfilling the sublime precepts and counsels of the Gospel, that over-

comes the world." Catholic logic is "invincible" only when confirmed by "Catholic" living. The one weak link in our chain is our actual position on the drink question. (III. Council of Balt., No. 113.)

---

4. THE CATHOLIC ATTITUDE.

Preliminaries and A Principle.

Let it be clearly understood that we are not concerned here with a question of "faith" or "morals" in regard to which the Catholic Church claims infallibility, but with a question of policy, where priest differs from priest, bishop from bishop, and pope from pope.

One more preliminary point to ease the consciences of those who believe that the policies of superior ecclesiastics should be considered above criticism: Whoever loves truth hates error, and will endeavor to eradicate error and correct a mistaken policy wherever feasible. The Evangelists were not silent concerning the denial of our Lord by St. Peter, nor his betrayal by Judas. Cardinal Newman justly condemns "that endemic perennial fidget which possesses us about giving scandal (by censuring where censure is deserved), whereas of all scandals, such omissions are the greatest."—Hist. Sketches II., p. 231.

Drinking Not Wrong in Se, (Intrinsically).

Catholics have, in my humble opinion, put entirely too much emphasis on the harmlessness in se of drinking, which is all right in theory, but which

"the unlearned and unstable . . . . wrest to their own perdition."—2 Peter 3:16.

In se is used in one sense by lawyers, and in quite another by Catholic theologians. In the excellent book, "The Legalized Outlaw," by the Hon. Samuel R. Artman, page 195, we read: "The supreme and appellate courts have both said a saloon, operated without a license, is a public nuisance per se," (or in se). That is, of course, using the expression in the legal sense. In se, as used in Catholic theology, means intrinsically, in its very nature. Whatever is wrong in se in this sense, is always and under all circumstances wrong, just as a crooked stick is always crooked, never straight. Thus blasphemy, idolatry, lying, hatred of God, are wrong in se, for under no conceivable circumstances can they be justified; but carrying a revolver, or buying poison, etc., no matter what evils and crimes may at times follow from such acts, are not wrong in se, because under some circumstances such acts are harmless. These acts belong to what are in theory called indifferent acts, and we cannot determine whether they are good or bad, until we know the circumstances under which they were committed. To light a match is an indifferent act, to light it carelessly in a powder magazine is circumstancially wrong. To drive an automobile at a breakneck speed is in se an indifferent act, but the same act becomes circumstancially wrong and criminal under certain conditions. If a man tells me he drank whisky, beer, strichnine or belladonna, I cannot decide on the morality of his act, until I know some-

thing of the quantity, quality, reason for drinking, etc. He may have taken it by mistake, may have taken only a very small quantity, or as an anaesthetic, a medicine, etc. When, therefore, a man argues that in Germany, Ireland, Palestine or anywhere else they do thus and so, the answer is, "That has nothing to do with the case in hand, as our circumstances—here—and—now must determine the morality of our drinking and our drink traffic."

---

5. SOME POINTS NOT TO BE OVERLOOKED IN DETERMINING THE MORALITY OF DRINKING.

Alcoholic Drink Not Necessary.

The Catholic Encyclopaedia states the case fairly, saying: "Modern knowledge justifies the belief that in health it is never a food, but always a poison." Carbohydrates, the only nourishment worth mentioning in beer, are abundantly contained in the food we eat. According to Mr. Liebig's chemical investigations, 500 gallons of best Bavarian beer do not contain nourishment sufficient for one ordinary meal.

Those who contend that our life is so strenuous that we must have stimulants, remind me of Mark Twain's account of people rushing across Brooklyn bridge and pushing a few pedestrians into the river in their frantic effort to get to New York and sit down in a park. We could cut down our strenuosity by one-half, were the drink nuisance eliminated. Our most strenuous and efficient workers are total abstainers. Lincoln, Gen. Fred Grant, President Wil-

son, Secretary W. J. Bryan, Speaker Champ Clark, are illustrious examples, which could be multiplied.

Nobody Normally Craves Intoxicants.

If any one craves them, it is because he has deliberately cultivated the taste, has courted the danger: "He that loveth danger shall perish in it."—Ecclus. 3:27. A little intelligent effort on the part of parents would make children abstainers, but most Catholics I have known, wanted their children to be, not abstainers, but moderate drinkers, and hence the flourishing condition of saloons and drunkenness in many Catholic communities. The oft-repeated argument put forth by saloon champions, that instead of removing temptations from the young, you should teach them to resist, is too silly to be taken seriously by any intelligent person. God indeed permits temptations, but it is our duty to remove them and flee from them if possible, just as we shun contagious diseases and remove their causes, if possible. The same applies to many other things that God permits: "If thy hand or thy foot scandalize thee, cut it off and cast it from thee."—Matt. 18:8.

"He that loveth danger (fosters it, tolerates it unnecessarily) shall perish in it."—Ecclus. 3:27. A man living near a dangerous wild bear, might afford the bear some wholesome amusement by running away every time the bear takes a notion to devour him, but under the circumstances the man would show better judgment by sending a bullet through the bear's head, and selling his hide.

6. DRINK INTERESTS AND AMERICAN INSTITUTIONS MUST EVER BE ANTAGONISTIC.

Probably few readers of this booklet have any idea of the rottenness of American politics, owing to liquor influences. Wherever the saloon holds sway, men of character and principle are debarred from office, and saloon tools and catspaws are elected. Laws for the public weal and in the interest of morality are stifled, or enacted merely to "play politics." The saloonist knows neither party nor principle, but works and votes first, last, and all the time for the drink traffic. Whether one or the other party wins, he is among the victors. To him "victors" means the friends and supporters of saloons; and "spoils" means everything that his tools can steal and still keep out of the penitentiary. Owing to this inherently corrupting and debasing saloon influence, virtue in saloon-ruled communities is fostered and supported by private subscription, while vice is protected and promoted by saloon-elected officers, who draw fat salaries from the earnings of honest people and fancy perquisites from the vice and graft they protect and encourage. Investigations, vice commissions, revelations and prosecutions we have without number; the people's money pays for them, and if any change follows, it generally consists in one set of grafters being turned out, and another set of saloon grafters being put in charge.

We fight socialism instead of fighting its cause, the liquor traffic, which is responsible for the wrongs

against which socialism is a protest. Legislators who owe their election to the liquor forces and whose legislative sessions wind up in pandemonium and a chorus of "Nobody Knows How Dry I Am," are more interested in pleasing the liquorites and taking care of their own political "fences," than in serving justice or redressing grievances of the people. "Eternal vigilance is the price of liberty," but a drunken "vigilance"—never.

Kill the liquor traffic, and our better class of people will be able to elect honest and conscientious officers, we shall have just laws and officials to enforce them, and then socialism and a number of other moral, social and political ills will die a natural death.

---

7. OTHER EVILS THAT WILL DIE WITH THE DRINK TRAFFIC.

"It is at once the result and security of oppression that its victims soon become incapable of resistance. Submission to its first encroachments is followed by the fatal lethargy that destroys every noble ambition and converts the people into cowardly poltroons and fawning sycophants, who hug their chains and lick the hand that smites them."—Anomyous.

With the passing of the demoralizing drink slavery will go a number of associated evils. The beastly abomination called "white slave traffic" will not be tolerated under no-saloon rule. The so-called "legalized vice," (commercialized vice), too long endured as a "necessary evil," and now abolished

by progressive Christian nations, will not be endured and will not be able to subsist without its invariable and necessary companion, the beverage liquor traffic. (See "Educating to Purity," by Jesuit Fathers.)

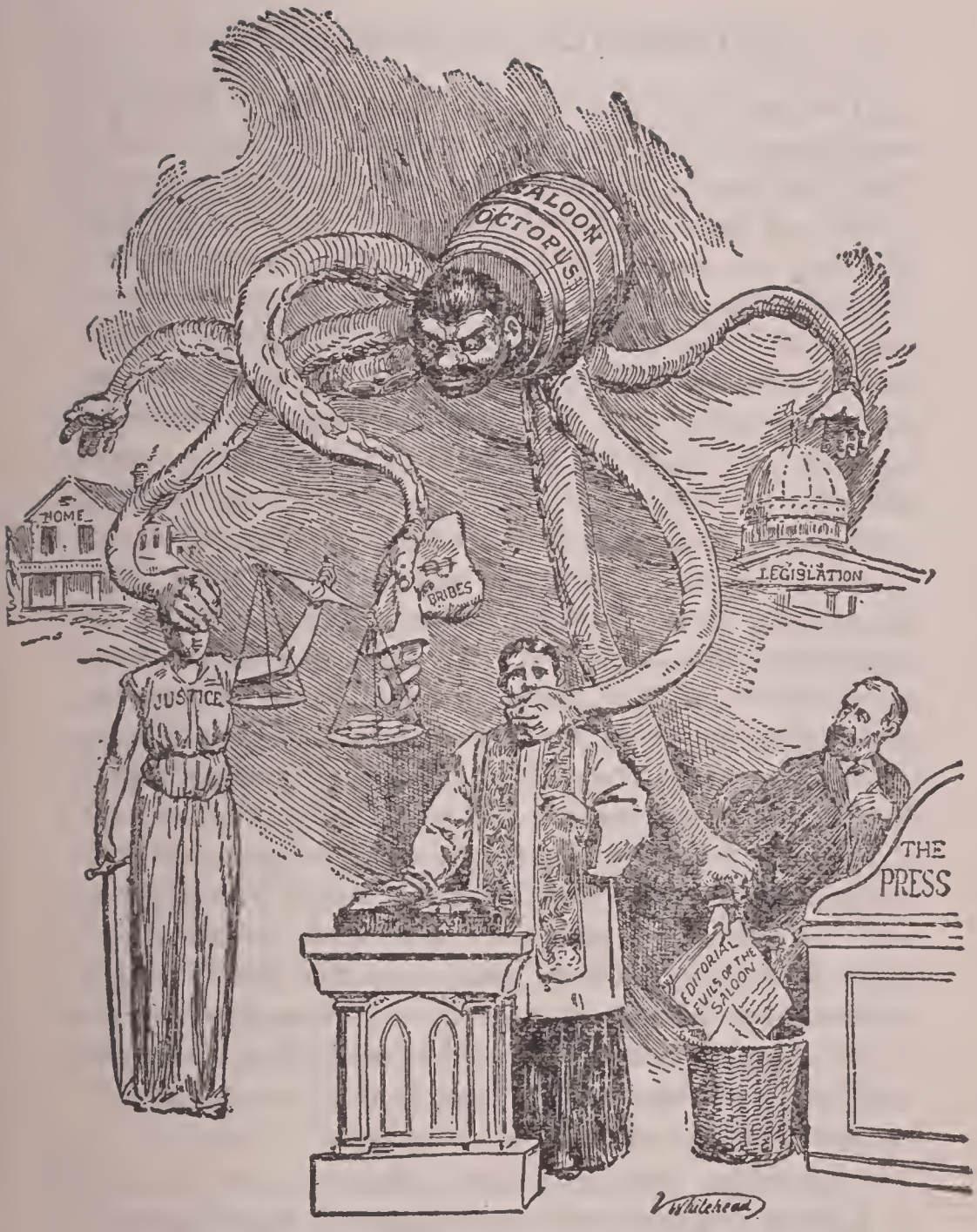
That lack of interest in anything but drinking and carousing, characteristic of the saloon debauchee; his stupid self-sufficiency and concentrated selfishness; the coarse vulgarity having no understanding of manly manhood nor appreciation of pure and refined womanhood—all these will be conspicuously absent after the liquor traffic is abolished. As a result, there will be more marriages, happier homes, fewer divorces, and in the Catholic Church, fewer "mixed marriages." For the perverting liquor traffic nuisance being abated, neither our young men nor young ladies will have occasion to seek eligible companions outside the Catholic fold.

---

8. THE CATHOLIC CHURCH COULD ABOLISH THE EVIL.

The accompanying illustration shows the Catholic attitude on the liquor question as it appears to numberless even fair-minded non-Catholics. The cartoon was not designed to apply specifically to Catholics, but it so nearly fits us, that some of us will resent it as an insult and outrage. I have thousands of letters from temperance workers in every state of the Union, from Catholics and non-Catholics, and the complaint is well-nigh general, that Catholic people, priests and papers, either take no part

in temperance work, or support the liquor forces. I could give a number of instances where local priests during "wet" and "dry" campaigns, refused their consent to have the "dry' side presented by a priest or Catholic layman, but gave the glad hand to Catholic editors and others to lecture in favor of saloons, and even from their pulpits denounced honest anti-saloon efforts. If local priests are for the saloons, and our temperance priests are forbidden to lecture outside their own parishes, how are our people to be educated away from the saloon and to sobriety? By our Catholic press, perchance.



Christians Conquer the World and then Surrender to the Liquor Traffic.

9. CATHOLIC NEWSPAPERS.

Our saintly Pope Pius X., has said: "A Catholic newspaper is a perpetual mission in the home." The Pope refers, of course, to really Catholic papers. There are good and bad so-called Catholic papers, as there are good and bad Catholics. Some of our "Catholic" papers are owned by the liquor interests, others on account of entanglements, stockholders, liquor advertisements, friendships, political favors and prospects, will not say a word to hurt the saloons, but really encourage drinking, and, incidentally, its accompanying iniquities. They display the Pope's commendation in big letters, and occasionally add an episcopal "approbation," but give the readers booze instead of bread, and serpents instead of truth.—Matt. 7:9, 10. They are "blind leaders of the blind."—Luke 6:39. Yet these papers are not altogether to blame, for unless our people hear temperance truth from the pulpit, they will promptly discontinue any paper showing any temperance leanings. Temperance truth will be preached by our priests just so soon as their respective bishops want it preached; and by temperance preaching, I mean here not such as provokes the smile of the boozer and invites the greater generosity of the saloon-keeper, but the kind that will have a decided tendency to cause a shrinkage in the saloon-keeper's income and his church contribution.

"Let them (priests) never cease to cry out boldly against drunkenness and whatever leads to it."—III. Council of Baltimore. And to do this consist-

ently and effectually, they must be total abstainers. "Being made a pattern of the flock . . . . the shepherd goeth before and the flock followeth him. Let pastors, therefore, shine before all as models of abstinence."—Letter of Pope Leo XIII, March 27, 1887.

---

10. CATHOLICS PROGRESSING.

Dr. Austin O'Maley of Philadelphia, who has repeatedly crossed swords with the leading Catholic theologians of the world with credit to himself, published in the Ecclesiastical Review of Philadelphia, a series of remarkable scientific temperance articles, beginning in the November number, 1912. These articles are certain to have a far-reaching effect, and will mark a new era in Catholic temperance work. The Review is read by Catholic ecclesiastics throughout the English-speaking world, and is considered absolutely conservative and reliable. These articles give succinctly what science has demonstrated, and temperance people have been preaching the last fifty years. The following extracts will furnish the reader with food for some wholesome thought, though they do no manner of justice to their author's marvelous learning and thoroughness nor the utter impregnability of his position:

"The vice of intemperance, with its integral parts, gluttony, drunkenness and unchastity brings to the priest for healing more sin and misery than any other form of revolt against the law of God."—Nov., 1912, p. 533.

"It is now an established medical fact that chronic alcoholic intoxication can, except in rare cases, be induced by the daily consumption at one sitting of from 40 to 100 grammes of alcohol."—Ib., p. 546.

"No person has ever yet taken two or three drinks of whisky daily, or a pint of claret, and escaped chronic alcoholism; and when such a patient comes to the physican and prates about 'break-down from overwork,' or 'the will of God,' and the like, he is a hypocrite or a fool—usually both."—Ib., p. 534.

"About three pints of German beer, or a quart of English porter taken (daily) at one sitting, say at dinner, induces chronic alcoholism."—Ib., p. 546.

"The test in these cases is to shut off the alcohol entirely and if within a week or two there is no craving for alcohol the person is not a chronic alcoholic—but there always is a craving."—Ib., p. 456.

"The action upon man of spirituous drinks is in ratio of their alcoholic content, but ingredients other than alcohol also have marked intoxicant influence: malt liquors, for example, irritate far beyond their alcoholic strength."—Ib., p. 540.

"Chronic alcoholism, as far as the body is concerned is evidently a disease . . . . but it is a self-inflicted disease. . . . . As the acquisition of the disease of chronic alcoholism is the result of a series of immoral acts, the fact that it is a grave physical disease adds to the moral turpitude."—April, 1913, p. 430.

"To exhort the drunkard morally before making any attempt to remove the irritating and overwhelm-

ing alcoholic poison, is as practical as praying before a wooden idol."—Ib., p. 418.

"St. Thomas in his earlier writings taught that drunkenness is in its nature a venial sin, and becomes mortal only per accidens; he later changed his opinion to that now held by moralists."—Ib., p. 427.

Right here we have a pitfall that has been the ruin and death, not of tens of thousands, but of millions. Depriving oneself of reason by drink is only a venial sin, they say, if the loss of reason is not complete, and a mortal sin, if complete; but, good God! is this momentary loss of reason the only thing to be considered! Dr. O'Malley answers:

"As was shown above, 50 grammes of alcohol taken at a daily sitting . . . . . brings on all the somatic injuries of chronic alcoholism although the drinker may not become drunk in the meaning of the term as used by moral theologians. The bodily diseases, the loss of working power, the injury done society and offspring, can all become mortal sins in themselves apart from any notion of technical inebriation. Sometimes, even a pint of American beer taken daily at a meal for twelve days will so congest the kidneys of the middle-aged man, who has been proved to be healthy by frequent previous examinations, that casts will appear. . . . . In such a case a pint of beer daily is a dangerous excess, and where a family is dependent on the man the excess is a grave sin; just what degree would constitute a mortal sin in this case would have to be judged specially. To take a drug in a quantity sufficient to

cause chronic inflammation of the liver or kidneys, degeneration of the nerves, and the like, can evidently become mortal sin, apart from any notion of drunkenness as a deprivation of consciousness, provided the person knows that he is bringing on these bodily diseases."—Ib., p. 430.

Note the last words, "provided the person knows" the consequences; but what if the person does not know, and does not care to know? Has nobody any duty to see to it that people may know or realize the awful and far-reaching consequences of this unnecessary drink evil? Many of our people do not know, and what is worse, it would be useless to tell them, for they would naturally conclude that if drinking and the drink traffic were as bad as they are said to be, Church and State would prohibit them. What could be more natural than this conclusion?

---

11. A PARALLEL.

Opium was undoing China as alcohol is undoing us. The Church authorities appealed to Rome, and Rome answered thus:

"I. The culture of opium is in itself not illicit, but in China becomes so by reason of the abuses to which it gives rise. Long experience conclusively proves this, consequently it should be prohibited to Catholics.

"II. Likewise, because of the abuses resulting therefrom, commerce in opium, though not in itself illicit, should be forbidden and prohibited by law,

and not only is direct commerce in opium prohibited, but all commerce therein.

"III. The existing use of opium in China is held by the Church to be a detestable abuse, and therefore illicit.

"IV. The use of opium may be permitted to those so accustomed thereto and who could not abstain therefrom without danger of death or serious detriment. They may use it as medicine, according to due regulations and with all the precautions calculated to guard against abuses or evil consequences."—Acts Sanctae Sedis, fasc. 284. Dec. 29, 1891.

Commenting on the above, Martin I. J. Griffin, for many years our leading Catholic historian, wrote: "Opium in China may be prohibited by the Pope, but what is there in the principles above defined which takes rum in the United States out of a similar Prohibition decree? Rum in our country is doing as much harm to the souls and bodies of the people as opium is doing to the Chinese, and therefore the analogy between the use of opium in China (which the Church condemns as an abuse), and the use of intoxicating beverages in America, is sufficiently striking to prove to the most prejudiced that Prohibition is the most doctrinally correct."—Griffin's Journal, August 1, 1892.

On reading of this prohibition of opium, any American knowing the situation would be apt to say, nothing remarkable in that, it was the only thing to do. And were our prelates to send a similar request to Rome, and were the Pope to issue a similar order,

forbidding Catholics to have anything to do with the beverage liquor traffic, a Chinaman, familiar with the situation, would be apt to say, nothing strange about that, it was the only thing to do.

Such an order might lose us some hopeless hypocritical hangers-on, but would win us the esteem and good-will of all respectable Americans, regardless of creed, a thing we can scarcely hope for while the liquor dealer is our special protege.

However we need not wait for such an order from the Pope. If our heart is right, our duty is plain. The Pope's prohibitive order to China did not make the opium evil one whit worse than it had been before the order was issued. It was issued because the evil was there. The evil would have been there just the same, had the order not been issued. The liquor traffic evil is with us, and we know it, whether or not our prelates conclude that we ought to have a prohibition of it by the Pope.

---

12. CHURCH AND STATE.

God is the author of both Church and State.—1 Peter 2:13 seq. Each has its own sphere, yet each should be helpful to the other. The same Jesus declared, "My kingdom is not of this world" (John 18:36), and "Every kingdom divided against itself shall be made desolate; and every city or house divided against itself shall not stand."—Matt. 12:25. The following, therefore, rings true to both reason and gospel: "It is coming to be generally, if not univ sally, recognized that the 'Social Question' can

be solved only by the co-operation of the three agencies of Church, State and the individual. The problem far exceeds the range of individual, even though organized, efforts, whilst only the Utopian idealist, blind to the perverse selfishness of human nature, expects that religious motives alone will suffice to induce men to co-operate for the common good. The strong arm of the State enforcing wise civil legislation is in the actual conditions of society an essentially necessary factor for effecting any permanent economic reformation."—Eccl. Rev., Apr., 1912, p. 505.

---

13. CATHOLICS AND LEGAL PROHIBITION.

The American beverage liquor traffic is a constant source of numberless, boundless and unspeakable evils, and ought to be prohibited by civil enactment. In an address before the National Total Abstinence Convention, at St. Paul, Minn., August 1, 1891, Archbishop Ireland said: "We must work and bend every effort so that Catholics in political matters will always be arrayed against the liquor interest. Strange it is, but people who have in their hearts a love of temperance will go on election day and vote with saloon interests. What is the cause I know not. I think sometimes that it is political slavery. Now, political slavery or any slavery is hideous; and especially is it so when it enslaves the will and debases the character."

Believe in God and Vote for Mammon.

Notwithstanding the distinguished prelate's eu-

phemism, "What is the cause I know not," I shall venture the following explanation: According to local option elections and other manifestations, a large majority of the better class of the American people are in favor of Prohibition; but they do not say so with their ballot, because they love Mammon more than God. If they loved God and their fellowmen more than they love temporal gain, they would (a) see to it that a Prohibition plank were put into their platform, real Prohibition, not some wishy-washy substitute; and (b) vote for Prohibition, regardless of what the comparatively insignificant and purely political planks on one or the other platform might be.

The voters now divide on purely political issues, because they consider these of supreme consequence to their pocketbook. As a result we have good, bad and indifferent voters in either party. The resultant of a mixture of good, bad and indifferent, is indifferent, if not worse. The resultant of our present political mixture—law with its enforcements— is far from what it would be, were the better class of our citizens united in one party. Nothing but a paramount moral question, like the question of temperance, can bring about such an alignment. The tariff question, for instance, cannot do it, for some good voters are benefited by a protective tariff, and others by a low tariff. The way our good people now work reminds me of one of Secretary W. J. Bryan's illustrations: "Borros in South America, on seeing an enemy approach, stick their heads together and kick outwards, but our reformers turn their heads

to the enemy and kick one another." And yet some of these good people wonder at and whine about the brazen and "unavoidable" progress of wickedness. "Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap."—Gal. 6:7, 8.

---

14. LET US BE FAIR.

Here and now in the United States anything short of Prohibition means contemptible compromise with evil. To use the words of William McKinley: "By legalizing this traffic we agree to share with the liquor-seller the responsibilities and evils of his business. **Every man who votes for license becomes of necessity a partner to the liquor traffic and all its consequences."**

The amount of literature on the subject of temperance is "immense," says the Catholic Encyclopaedia. Has the reader perused even as much as a single Prohibition year-book? Is it fair to condemn without a hearing?

Prohibition, they say, has been weighed, and found wanting. The fact is it has never been weighed. Prohibition is not simply a law on the statute-book, just as guns are not war, and spades are not gardening. To give Prohibition a fair trial, we must have Prohibition laws, officials who believe in Prohibition, to enforce them, and no nullification of the laws by higher authorities. We have not had these, yet Prohibition at its worst and under great handicaps, has always been found far better than

license at its best, notwithstanding the constant, blatant and self-stultifying assertions of the liquorites to the contrary.

Woman's suffrage would tend to help moral reform. No state having equal suffrage, has any thought of going back to the old order. Cardinal Vaughn of England, declared: "I believe that the extension of the parliamentary franchise to women upon the same conditions as it is held by men would be a just and beneficial measure, tending to raise rather than to lower the course of national legislation."

Cardinal Moran of Australia, where woman has exercised full franchise since 1902, writes: "What does voting mean to a woman?. As a mother, she has a special interest in the legislation of her country, for upon it depends the welfare of her children. . . . . The woman who thinks she is making herself unwomanly by voting is a silly creature."—Cath. Ency., Article "Woman."

Or, to quote the fearless and beloved Rt. Rev. McQuade, D.D., late bishop of Rochester: "It fills me with joy when I think of the many changes that will be brought about when women have the right of suffrage. They will defy the politicians, and vote as any Christian man should and would vote if he had the moral courage."—Father Zurcher's "Catholics and Prohibition," June, 1913.

Of course the liquor forces work with might and main against woman's suffrage.

The "wet" champions say Prohibition violates personal liberty, and is wrong in principle. If this

contention were correct, then were the liquor traffic one hundred times as harmful as it now is, the state could still not prohibit it, for the same principle would apply. This shows the absurdity of their assumption. Personal liberty as advocated by the liquorites is anarchy. In a civilized community people enjoy **civil liberty,** which means to do as they please so long as their conduct does not infringe the rights of others.

Dr. Orestes Brownson, the prodigious American genious, of whom Catholics are justly proud, wrote in his preface to his "Essays": "Liberty is, no doubt, threatened in this country; but the danger comes chiefly from the side of license, and is best averted, not by commonplace declamations for the largest liberty, but by asserting and maintaining the supremacy of the law."

A state has admittedly a right, not only to safeguard its existence, but also to promote its well-being. The liquor traffic may not threaten the very existence of the state, but it seriously hampers its highest development.

Father Rickaby, S. J., in his noted "Moral Philosophy," speaking of "Law and Liberty," p. 358, says: "It certainly is within the province of the state to prevent any parent from launching upon the world a brood of young barbarians, ready to disturb the peace of civil society."

The United States supreme court has declared: "No corporation or individual can acquire any rights by contract or otherwise which the government may not annul or take away if the exercise of such rights

becomes detrimental to the public health or the public morals."—Gas Light Co. vs. La. Light Co., 6 Sup. Ct. Rep. 262.

And in Lawton vs. Steele, 152 U. S. 133, the same court said: "It (the police power) is universally conceded to include everything essential to public safety, health and morals, and to justify the destruction of a house falling to decay or otherwise endangering the lives of passersby; the demolition of such as are in the path of a conflagration; the slaughter of diseased cattle; the destruction of decayed or unwholesome food; the prohibition or wooden buildings in cities; the regulation of railways and other means of public conveyance and of interments in burial grounds; the restriction of objectionable trades to certain localities; the compulsory vaccination of children; the confinement of the insane or those afflicted with contagious diseases; the restraint of vagrants, beggars, and habitual drunkards; the suppression of obscene publications and houses of ill-fame; and the prohibition of gambling houses and places where intoxicating liquors are sold."

The liquor traffic is a constant and unjust tax upon a community. It gets the money and the community gets the damage, as Mr. Robert Bagnell in his excellent "Economics and Moral Aspects of the Liquor Business" says: "It is beyond doubt that the cost of saloons to the community far exceeds the revenue derived from licenses."

The primary purpose of Prohibition is not, as many suppose, to prevent people from drinking intoxicants, but to put a stop to the manufacture and

sale of alcoholic liquors for beverage purposes. On this question, strange as the statement may seem to some readers, the argument is all on the side of Prohibition. This fact has been demonstrated time and again in public debates. In 1909 a memorable debate of this kind took place in Milwaukee and Chicago, between Mr. Samuel Dickie of Albion, Michigan, and Mayor Rose of Milwaukee. Nobody questioned the ability of the two carefully selected champions to do full justice to their respective side. Mayor Rose, champion against Prohibition, was so badly worsted, that he refused to take part in the third and final discussion which had been agreed upon.

What people generally need is, not so much argument in favor of Prohibition, which they know is right and logical, but they need to be lifted out of the grave of custom; they need to be freed from the slavery of human respect. They need to realize that

"They are slaves who dare not be
In the right with two or three."

—J. R. Lowell.

"God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog

LIBRARY OF CONGRESS
0 033 261 221 9